

The Baptist Record.

Integrity and Fidelity to the Cause of Christ.

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EXPOSITORY.
HEBREWS 2:5-18.

THE UNIVERSAL SOVEREIGNTY
OF MAN.

In the preceding portion of the Epistle, the Son has been presented, not as Son of God in the metaphysical sense; "not as the absolute Son of God, the Eternal Logos, the Creator and Sustainer of the universe; but as the Son of Man, raised in his human nature above every name that is named, and crowned with glory and honor." The Son, therefore, without loss of his divine nature as the Eternal Logos, has embodied in himself a perfect union of the human and the divine. He has in his incarnation exalted man into union with God. In this treatment of the Son, special emphasis is thrown upon the idea of his being the Son of Man. The Son, the organ of the New Revelation, is exalted above the angels; heir of all things. All things are put under his feet. Because all things are in subjection to him, and because higher than the angels as Son of Man, there must be some substantial vindication of his rank and claim. This the writer seeks in the economy of creation, as well as in that of redemption. The one provides for the other.

"For not unto the angels did he subject the world to come whereof we speak. But one hath somewhere testified, saying: What is man that thou art mindful of him, or the Son of Man that thou visitest him? Thou madest him a little while lower (or a little lower) than the angels; thou crownest him with glory and honor, and didst set him over the work of thy hands; thou didst put all things in subjection under his feet." The world to come, spoken of above, manifestly denotes the new heaven and new earth, fully redeemed from the ruin of sin, with all the perfection which the completed work of Christ shall bring to it. The quotation above is taken from the eighth Psalm. It may be studied, therefore, in the light of its own historical setting, as well as in the light of the use which the author here makes it.

The purpose of the Psalm and the use the author makes of it, are both designed to show the universal sovereignty of man, contemplated in his creation and promised to him in the morn of his being.

The point of view from which the Psalmist contemplates man is instructive and prepares us to appreciate the language descriptive of his nature and destiny in the economy of creation. As David gazed upon the heavens, the work of God's fingers, evincing his wisdom and power, and luminous with his glory; the stars floating in endless harmony across the immeasurable oceans of space, he is prompted by grateful emotions to ask, "What is man, that thou art mindful of him? Thou madest him a little less than divine, or little lower than the angels; thou crownest him with glory and honor, and didst set him over the work of thy hands." In his contemplation of man he views him both as

to his nature and his dignity of official position. He is man, insignificant compared to the creations; created a little lower than the angels, or a little less than divine. The language seems to draw a contrast between the spiritual nature of the angels and the material element out of which man was in part originally formed. Because of man's material being, he is inferior to the angels as he comes from the plastic hand of the Creator. But while man is material, he is also spiritual—made in the image of God and endowed with powers of development. The angels are not possessed of such powers. But man, weak and insignificant as he is compared to the material heavens, though created a little lower than the angels, is created for dominion. He is a Prince, a King. "He is crowned with glory and honor," and set over the dominion of the world. Of this royalty he had the promise from the Creator in the dawn of his being. For "God blessed them and said unto them, Be fruitful and multiply and replenish the earth and subdue it." Before God had made man, he said, "Let us make man in our image, after our likeness, and let him have dominion over the fish of the sea and over the fowls of the air, and over the cattle, and over all the earth, and over every creeping thing that creepeth upon the earth." The writer to the Hebrews not only affirms this royalty of man, but makes it include all things: "Thou didst put all things in subjection under his feet." Man, in his primeval condition, was a king in prospect. The empire over which he was to rule was assigned him by the Creator, but there were outlying provinces all around him which he was to subdue. There lay within his grasp, therefore, a kingdom commensurate with the whole earth. It was his prerogative and duty to bring all these forces, whether animate or inanimate, under tribute to his kingship. The supremacy of man over nature is a part of the economy of creation, and every achievement in subduing these natural forces to meet his multiplying needs, and help him forward along the highway of progress and civilization is a realization of the final destiny of man. The navigation of the waters, the spanning of rivers, the tunneling of mountains, the construction of railways, the application of steam to locomotion, the belting of the earth with the telegraph and electric wires, over which are borne the thoughts and plans of men, the development of the mineral resources of the earth, the application of the mechanical forces, are the consummation of that imperial sway which was conferred upon man when God said, "Let him have dominion over all the earth." These achievements mark the footprints of man in his onward march to the conquest of the domain assigned him when the morning stars sung together, and the sons of God shouted for joy.

But man not only had posse-

sions to gain, or provisions to subdue, but there were grand achievements to attain and privileges to enjoy within the sphere of his own being. We may not think of Adam as perfect, there lay within his reach a portion of character; there were indeed in him a possibility of perfection. But the attainment of this perfection was dependent upon his loyalty to the Author of his being. There was a spiritual element in his nature which needed communion with God. To the enjoyment of this communion, loyal obedience to his will was indispensable. In his conquest over all things independent upon his development of this princely character, he would never have turned onto the viceroy of man the dominion of the whole earth only upon the condition of man's being possessed of a character in harmony with the divine character of will. Otherwise God himself would have incurred the guilt of enthroning a king whose kingdom would be in eternal disarray with the moral administration of the divine government. The intrusion of sin therefore arraigned the conquest of man over the earth, and his moral and spiritual progress. This is obvious in the case of the angels who have been most remote from the centers of divine light and truth. This failure man emerges in the mind of the writer, and he says: "But now we see not yet all things subjected to him." The present condition of man does not correspond with the picture of king's supremacy. "He is a slave to a blighted and barren earth, to disordered elements, to savage beasts, and to pain, sickness and death." But this failure is not absolute; hence the writer says: "But we behold him who hath been made a little lower (or a little while lower) than the angels, even Jesus, because of suffering, of death, crowned with glory and honor, that by the grace of God he should taste death for every man."

The author's thought is that, though man has failed to achieve the sovereignty promised him, of which the Psalmist spoke, still the promise has not failed. It has been, and is being, realized in Jesus, man's representative. There is ascribed to Jesus a racial connection which eminently qualifies him to represent man as such. The name Jesus represents his humanity. It is the name of the man. Of Jesus, the Son of Man, the historic Redeemer, there are three things affirmed, giving in rapid outline his humiliation, his redemptive act, and exaltation. In these his representative sovereign capacity is justified.

1. He was "made a little lower than the angels," (or for a little time lower than the angels). The writer, in his quotation, has passed over man, and Son of Man, as spoken of in the Psalm, and the man Jesus fills the horizon of his thought. Jesus now appears as the one in whom the promise of sovereignty has been in part fulfilled, and in and through whom it will be fulfilled. His humiliation consisted

in his being for a little while made lower than the angels. This humiliation continued only for a time. It was limited to his earthly activity, while commingled with human limitations. In his form of servitude, his humiliation ended not by his throwing off the yoke of humanity, but by his exalting that humanity in his own person to the right hand of the majesty on high. The human nature which he assumed, he still retains in glorified form. This humiliation found its necessity in the fall of man. It became necessary, therefore, that Jesus, in undertaking to gain for man the promised supremacy should put himself in the position of man when the supremacy was forfeited. As the representative of man he assumed the responsibility of the guilt incurred by the fall and, therefore, there was the inexorable necessity for his coming to this state of humiliation that he might pay the penalty by sacrifice of himself. There stood along the highway to sovereignty, the Cross and Joseph's "new tomb." On the one he died, out of the other he arose. With these ended his state of inferiority to the angels. 2. Now we behold him "crowned with glory and honor." "Being made perfect through suffering," he is justly entitled to the sovereignty promised to the race whom he represents. The crown of royalty as a recognition of the dignity of his character he now wears, while engaged in extending the sway promised to man in the infancy of his being. The moral deficiencies in man's character are repaired in him, the possibilities, moral and spiritual, which lay within the grasp of man in his primeval state, have been achieved in him; the penalty of guilt, the rightful demands of justice have been paid by him, and in his own person and position he has reached the sovereignty promised to man. So much was accomplished when he arose from the dead and ascended from Olivet's summit. He is now occupied in subjecting all things unto himself as man's representative. The Son of Man is king, invested with regal prerogatives, but these outlying provinces which he is to bring back from revolt, other forces which he is to bring under the tribute to his sovereign way.

3. The ground of his exaltation is his redemptive act. "On account of the suffering of death we behold him, crowned with glory and honor." The ground of his exaltation is not based upon his death, the fact that he died, but upon the nature of his death, "the sufferings of his death." There is an awful reality about the sufferings of the Cross, which no human speech can portray. The orator, the poet and the painter have all failed to depict that awful tragedy in the world's history. The circumstances of that transaction of the Cross, the character of the sufferer and the purpose, viewed both from its human and divine side, throw around the scene a weight of shame and glory, which baffles alike human

reason and human imagination. It is the central figure in the world's history which must stand in commanding grandeur and awful solitude till the horologe shall have ceased to mark the hour which divides the events of time from those of eternity. The infinite significance of these sufferings find their value in the mind of God. They have with him an abiding value. He lifts the sufferer from the grave to a throne and wreaths his brow with the insignia of royalty. He exalts him to his right hand and places in his grasp a sceptre, and commands for him the homage of the universe. He gives "Him a name which is above every name, that at the name of Jesus every knee shall bow of the things in heaven and things on the earth and things under the earth, and every tongue confess that Jesus Christ is Lord to the glory of God the Father." Here the writer throws in a final clause to show that the humiliation, suffering and the exaltation was in the interest of humanity. "That he by the grace of God should taste death for every man." The whole was "by the grace of God." These significant thoughts emphasized. That the whole scheme of human redemption as provided in Christ is of grace. Grace is unmerited favor, favor which the author is under no obligation to bestow because of any claim the recipients have upon him. God's provisions of salvation are the expressions of his own gracious character, and are therefore of grace. But the last thought is that this arrangement of salvation in the incarnate Redeemer, his humiliation, death and exaltation, were in the interest of every man, especially his death. He tasted death in behalf of every man, every individual of the race. Individual and collective humanity were represented in him, and the inner essence of death was fully realized in him "in behalf of" collective and individual humanity. His death was made possible through his incarnation; his death was made effectual by his exaltation. "Without his exaltation his death would not have been effectual. Unless he had been crowned with glory and honor, received to the right hand of the Father, and set in expectation of all things being put under his feet, his death could not have been for every man." The efficacy, therefore, of his death is made to depend upon its triumphant issue. As the triumphant head of humanity he has opened up a way for every man to that state of perfection which he has reached. The inseparable barrier, death, which lay in the way of humanity's reaching this goal, he has removed by tasting death "for" or "in behalf of every man".

The Chickashaw Association will convene with Quitman church on Saturday, 27th inst. Churches will take notice. This is ordered after conference with several brethren.

L. M. STONE, Mod.

Baptist Landmarks

NO. IV.

MAN.

Man is a creature of God; not a development, in any sense, from lower animal life. God said, "Let us make man in our image, after our likeness." Hence, God made man, as to his body, out of the dust of the ground, and breathed into his nostrils the breath of life, and man became a living soul. Such is God's record concerning the origin of man. On this record all true Baptists rest. They know no other origin of man, because no other do they enter

the slightest hope that science will discover another. Such is the true genesis of man.

As man came forth from the creative hand and power of God, he was sinless, pure, holy and upright. "God hath made man upright." No sin tainted his being; his communion with his Maker was free, pure, wanting nothing. Face to face, God spoke to him. No priest, no sacrifice intervened. Under law, man rendered obedience to law; obedient to law, God approved his life. Created after the perfect image and in the likeness of God, he was perfect in happiness, in love, and in obedience. Eden was his home, the service of God his daily occupation, and fellowship with God his constant joy.

How long he remained in a sinless state, the scriptures do not say. Long or short, sinless perfection is a period in man's existence, and that period marks his

perfection, state of mental per

fection, of moral perfection, or

legal perfection—Lord of the

lower creation.

But there is another period in man's existence and experience. Eden-bless is an experience of the past. Man broke faith with God. The creature despised the Creator. The law that justified man, now condemns him. Man fell, and the ground of his fall—or loss of God's favor—was his own wilful disobedience to the known law of God. "In the day thou eatest thereof thou shalt surely die." Man ate; he died, and died forever. Then, under the law and blessing of immortality, now, under the law and curse of mortality. He sinned because he chose to sin; he chose to sin because he was a rational creature. The responsibility, therefore, of his sin and consequent fall, rested upon himself. He knew the command; he knew the result of disobedience to the command. He was free to obey and free to disobey. Adam sinned. What a tale of woe for Adam all his posterity sinned.

Wherefore, as by one man sin entered into the world, and death by sin; and so death passed upon all men, for that all have sinned. Hence, the fall of Adam is the fall of the race. He being the head and representative of the race, we all broke faith with God in him. There is none righteous, no, not one; there is none that understandeth, there is none that seeketh after God.

Born with sinful natures, the whole tendency of man is toward sin. His being is sinful, his life is sinful. He loves sin; hates God, and does both freely. In a word, man is totally depraved—unable to restore himself to the favor of God. "Because the carnal mind is enmity against God; for it is not subject to the law of God, neither indeed can

natural condition of man be all session will be held with Walnut Grove Baptist church, Saturday before the fourth Sunday in October, 1898.

Tell Brother Farish that we all regret his inability to be with us. No even yellow fever and the quarantine could prevent those good women from spreading a beautiful and delicious repast for each noon service.

K.

Or Bible Fund.

The Bibl Department of the

Sunday School Board stands for the Bible work of the Southern Baptist Convention. It consists

on the one hand of the purchase

of Bibles, and on the other of

their said appropriation to

definite uses.

These appropriations are made

for the most

part, through State Boards,

their chairman being the best

place of the Word of God.

We have gone into the

marks of deal directly with

the manufacturer, and so have

been able to make the very best

arrangement for the conduct of

our work.

Besides Family and

Teachers' Bibles of high grade

and low price, we also have a special

catalogue of

Scriptures, made ex-

clusively for our use, bearing

the name of the Sunday

School Board, good-sized type,

and pronouncing, the Bible

selling for 25 cents and the

Testament for 6 cents, or in

quadruplicate for 20 cents and 5

cents respectively. (Transporta-

tion in both cases.) The

Bible was never so open

as now, and perhaps there

is no one can tell whose contribu-

tion of five cents sent this little

book on its mission of life, nor

can any one tell what the result

may be. Many instances come to

us that are really thrilling as to

the blessed effect of sending out

the Word of God. It may be the

laying of a foundation of the

kingdom of Christ in some one's

heart and home. Surely the

Convention has never set its

hand to a nobler work, and surely

also nothing that the Convention

is doing calls for a more

earnest and hearty support of

its constituency. Herein is a

work that must tell upon the

coming years in behalf of all the

interests that we hold dear.

The reader will readily under-

stand how that next to these

money contributions for which

we are asking, and in some

respects even before them, our

Bible Fund is dependent upon

the support which is given by

the periodical department.

Every

purchase that is made of Bibles, every order that comes to us for periodicals or books, or any equipment needed in the Sunday school, adds something to our Bible fund, and also something for the fostering of the ends for which the Convention appointed the Sunday School Board. Is it too much to ask that in equipping your school you will send your orders to the Sunday School Board at Nashville, and use the periodicals which it publishes for the Southern Baptist Convention?

10 28 eow-9t.

CATARRH CANNOT BE CURED

with local applications, as they

cannot reach the seat of the

disease.

Catarrh is a blood or

constitutional disease, and in order

to cure it you must take internal

remedies.

Hall's Catarrh Cure

is taken internally, and acts

directly on the blood and mucous

surfaces.

Hall's Catarrh Cure

is not a quick medicine.

It was prescribed by one of the best

physicians in this country for

years, and is a regular prescrip-

tion.

It is composed of the best

tonics known, combined with

the best blood purifiers, acting

directly on the mucous sur-

faces.

The perfect combination

of the two ingredients

produces such wonderful results

in curing Catarrh. Send for

testimonials, and

gratuity.

F. J. CHENEY & CO., Proprs.

on your help and

gratuity.

to be continued.

OUR PREMIUM OFFER

We have concluded to offer

some premiums to the friends of

our paper.

THE BAPTIST RECORD

ought to have 2,000 renewed

and 2,000 new

subscribers

before the summer is ended; and

we have 2,000 gifts—one for

each one who will send us the

amount set opposite each pre-

mium.

HERE IS OUR OFFER.

1. To all new or paid-up sub-

scribers who will send us \$2.50

between this time and July 1,

1898, we will send one copy of

THE BAPTIST RECORD for one

year, and one International Pro-

claiming Teacher's Bible, worth

\$1.50.

2. Also to any as above de-

scribed, who will send us \$2.50,

we will send THE BAPTIST REC-

ORD and "Graves" History of

China, "worth \$1.75.

3. Also to any as above men-

tioned, who will send us \$2.50,

we will send either one of Dr. J.

T. Christian's three great books

on "Immersion," and "Americanism

Against Romanism," or that

other excellent book, "Did They

Dip?" and THE RECORD, for

\$2.10, in cloth binding, or in

paper covers, for \$1.80.

4. Also to any as above men-

tioned, who will send us \$1.75,

we will send THE BAPTIST REC-

ORD for one year, and one copy of

the Mississippi Baptist Preachers

by Bro. L. S. Foster.

These are all most excellent

books, and are put down at a

figure far below what they can

be bought for in any book store.

Then, we want to reach all of

our friends with this generous

offer, and will therefore agree to

duplicate any of these offers to

any of our subscribers who are

behind us, if they will pay up</

BAPTIST RECORD

MAKING UP FOR LOST TIME.

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which time all dues should be paid.

Advertising rates, 50 cents per inch.

EDITORIAL

On First, Fourth & Fifth Pages.

NOTES AND COMMENTS

OUR constant prayer is for our plague-stricken people, wherever they are waiting in the shadow of death. We who have enjoyed immunity from the scourge, ought to pray every day for their deliverance.

MR. HANNIS TAYLOR thinks it is Spain's lack of statesmanship that she does not settle matters in Cuba. That is most probable, but that is no new disease for Spain. She has been troubled with it for more than a half century, and through it has lost nearly all of her rich colonies, and will lose Cuba also.

WE congratulate the management of the "Old Reliable" the M. & O. Railroad—on the improvements they are making on their already finely equipped road. They are soon to put on a splendid service of vestibule cars, with accelerated speed, and every modern improvement for the comfort of the traveling public. They have our best wishes.

SHALL we ever secure immunity from harm in railway travel? is a question that may well challenge the wisdom and skill of the most scientific of our great artisans. The nation and indeed, the world, stands aghast at the awful disaster to the New York Central and Hudson River Railroad. It was regarded as having reached perfection in all that relates to railroad excellence. But alas!

WE are not at all likely to do much for any cause of which we know little or nothing. Those Christians who do most for missions are those who read and inform themselves concerning the work that is being done. If all pastors understood this, they would seek to get all their people to take and read religious papers.

WE have heard of some good meetings of Associations. We hope the brethren will not fail to send us reports of them. Our people generally want to know all about how the good work goes on. We are especially thankful to the brethren who have worked for THE RECORD. Already good lists are coming in. May the Lord reward them for their kindness and good service.

CHRONICLES.

L. A. D.

The days of the quarantine appear now to be numbered, and our people may again gird up their loins for active work. It will be impossible for us to recover all we have lost by the stage of forced detention and inaction, but we may, by putting in all of our time and energy, prevent the total loss of the whole season's opportunity.

Quarantine regulations have been so modified that about all of our refugees have returned.

The churches can hold services day and night without hindrance. Dr. Venable preached to his people at 11 a. m. and 7:15 p. m. Fifteenth and Forty-first Avenue churches are without regular pastors, as are also South Side and Highlands. It is hoped that all will be supplied and go in full working order again soon.

Emmanuel still enjoys the pastoral care of Bro. C. G. Elliott. Dr. Hackett was able to fill his appointment at Forest, and Bishop Farish got off to Heidelberg.

As early as 1844 the Chronicler had gone across the State to Noxubee county, and he now took the same route, taking about the days to reach a little town called Brooklyn not a great distance from the present Shuqualak. He spent a few days with his aunt, Mrs. Sarah A. Ball, and her son, John T., and also with the family of John F. Moss, whom he knew in early childhood, in Lawrence county, Alabama.

At the time of this visit, 1847, he found greater numbers from the family of John T. Moseley, of Wahala. It was there, three years before, that the Chronicler first read Bunyan's Pilgrim's Progress, on the recommendation of Mrs. Worthy, now Mrs. Hairston of Crawford. It is not universally known that Bunyan was a Baptist. Nor is it generally known that many of our best hymns used by all Christian denominations, were written by Baptists.

The first public introduction the Chronicler had was to a congregation of old Shuqualak church. Major Peter Crawford called him into the box pit and announced his mission as "doctoring" Bro. Martin's views to suit himself, published in THE RECORD of September 24, and that he (Martin) had accepted it as his own. This case seems to be so like unto it that we deem it just and proper to publish it. It is a matter that can be easily determined, as the thing was said to have occurred during the sessions and in the presence of the Gloster Council.

Surely if the statement is true the members of that council can verify it and we shall be glad as matter of fairness to publish what any of them have to say about it.

DEAR BRO. HACKETT:—I do not ask to discuss doctrines in THE RECORD, but I do ask, in the name of justice, the privilege of correcting false statements made in the columns of

Jarigan, H. Buck, etc. in THE Layman, as I am allowed no space in that paper.

An article in THE RECORD of September 20th, over the nom de plume of "From the Battle Field," contains statements and insinuations that are false, misleading and self contradictory.

Here is one of the false statements, I am represented as saying to the Gloster council, "If I am not preaching what you want, tell me and I will preach it."

Now just let me say mildly that I have never made any such statement.

The Gloster council never understood me to say, "At I would change or cover up my real convictions to agree with any one."

The whole tenor of the article shows the unknown, irresponsible to be a bitter and unfair enemy.

He is "From the Battle Field" and yet behind a star. Has he the courage to come at and give his true name. Has THE Layman the "fairness" to give it? ours for fairness,

M. T. MARTIN.

Opened its session on the 10th instant for the benefit of local pupils and boarders who can easily come from non-infected points. The 24th instant is set for a general opening, as cold weather will, by that time, have removed all danger from every section.

Let all of our people remember that the 25th of November has been recommended by our Chief Officers of the Nation and State, as a day of Thanksgiving for the divine mercies. Remembering, let us all give heed and hold proper services on that day in devout and humble submission to God.

STONE COLLEGE

Opened its session on the 10th instant for the benefit of local pupils and boarders who can easily come from non-infected points. The 24th instant is set for a general opening, as cold weather will, by that time, have removed all danger from every section.

About a year later the Mississippi Baptist Convention was held with New Prospect church. Sad changes have since taken place. All the men and women of those days have passed away,

so far as the Chronicler knows, except Mrs. Dr. Browne, mother of W. A. T. P. and S. M. Browne, of this city. The younger people nearly all sought other localities for homes, and some of them have gone into other Christian folds. But more on these points later. This is a good place to rest a while and take up our passing results.

From Richland the Chronicler went northward, through Lexington, Black Hawk and Middle-ton to Grenada. Judges Collins and Palmer and Rev. Henry Pittman, of Middleton, were special friends. At Duck Hill were Capt. J. A. Binford, Hector Mc-

Neille and Dr. Purnell. There was no notable hindrance to their holding their annual meetings upon which so much usually depends in the way of active work, planning for the future, and inspiring the people. One thing our people should guard against, and that is not allowing the unusual or unseasonable time of meeting to cause them to be in different as to attendance, or to the work in hand. The truth is, this delay and loss that we have sustained ought to cause us to be more anxious to go, more determined to do, and more willing to make sacrifices. Our aim in all of this, or should be, to fully meet our obligations to duty assumed in our conversion and baptism, and further laid upon us by the special command of our Lord and Master, whose honor and glory it should be our highest aim and chiefest pleasure to promote. And while we are arranging to go to the Associations to help there, we should be diligent in looking out for the boys, and in speaking good and helpful words for our sorely leaguered college. Quite two months of the time of the regular session has been lost by the delay caused by the quarantine restrictions and the sickness at Clinton. It will require not only our best, but our extra best, efforts in all respects, even to approximately make up that loss. Of course, as soon as it is safe to do so, the time of the opening will be announced, and then the boys should lose no time in reporting to President Provine at Clinton, who will have all things in readiness for them. Then our people should remember the preacher boys who will be there and need help. By all means let the matter be fairly presented to each Association yet to meet, and collections taken, or be provided for, so that there may be no lagging in this species of foundation work, which is such an important adjunct to our pastoral and mission service. Meanwhile let the sisters see to it that boxes of provisions are prepared and sent.

As the brethren were singing, "I gave his name as

to have held their own well.

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so far as the Chronicler knows, except Mrs. Dr. Browne, mother of W. A. T. P. and S. M. Browne, of this city. The younger people nearly all sought other localities for homes, and some of them have gone into other Christian folds. But more on these points later. This is a good place to rest a while and take up our passing results.

From Richland the Chronicler went northward, through Lexington, Black Hawk and Middle-ton to Grenada. Judges Collins and Palmer and Rev. Henry Pittman, of Middleton, were special friends. At Duck Hill were Capt. J. A. Binford, Hector Mc-

Neille and Dr. Purnell. There was no notable hindrance to their holding their annual meetings upon which so much usually depends in the way of active work, planning for the future, and inspiring the people. One thing our people should guard against, and that is not allowing the unusual or unseasonable time of meeting to cause them to be in different as to attendance, or to the work in hand. The truth is, this delay and loss that we have sustained ought to cause us to be more anxious to go, more determined to do, and more willing to make sacrifices. Our aim in all of this, or should be, to fully meet our obligations to duty assumed in our conversion and baptism, and further laid upon us by the special command of our Lord and Master, whose honor and glory it should be our highest aim and chiefest pleasure to promote. And while we are arranging to go to the Associations to help there, we should be diligent in looking out for the boys, and in speaking good and helpful words for our sorely leaguered college. Quite two months of the time of the regular session has been lost by the delay caused by the quarantine restrictions and the sickness at Clinton. It will require not only our best, but our extra best, efforts in all respects, even to approximately make up that loss. Of course, as soon as it is safe to do so, the time of the opening will be announced, and then the boys should lose no time in reporting to President Provine at Clinton, who will have all things in readiness for them. Then our people should remember the preacher boys who will be there and need help. By all means let the matter be fairly presented to each Association yet to meet, and collections taken, or be provided for, so that there may be no lagging in this species of foundation work, which is such an important adjunct to our pastoral and mission service. Meanwhile let the sisters see to it that boxes of provisions are prepared and sent.

As early as 1844 the Chronicler had gone across the State to Noxubee county, and he now took the same route, taking about the days to reach a little town called Brooklyn not a great distance from the present Shuqualak. He spent a few days with his aunt, Mrs. Sarah A. Ball, and her son, John T., and also with the family of John F. Moss, whom he knew in early childhood, in Lawrence county, Alabama.

At the time of this visit, 1847, he found greater numbers from the family of John T. Moseley, of Wahala. It was there, three years before, that the Chronicler first read Bunyan's Pilgrim's Progress, on the recommendation of Mrs. Worthy, now Mrs. Hairston of Crawford. It is not universally known that Bunyan was a Baptist. Nor is it generally known that many of our best hymns used by all Christian denominations, were written by Baptists.

The first public introduction the Chronicler had was to a congregation of old Shuqualak church. Major Peter Crawford called him into the box pit and announced his mission as "doctoring" Bro. Martin's views to suit himself, published in THE RECORD of September 24, and that he (Martin) had accepted it as his own. This case seems to be so like unto it that we deem it just and proper to publish it. It is a matter that can be easily determined, as the thing was said to have occurred during the sessions and in the presence of the Gloster Council.

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